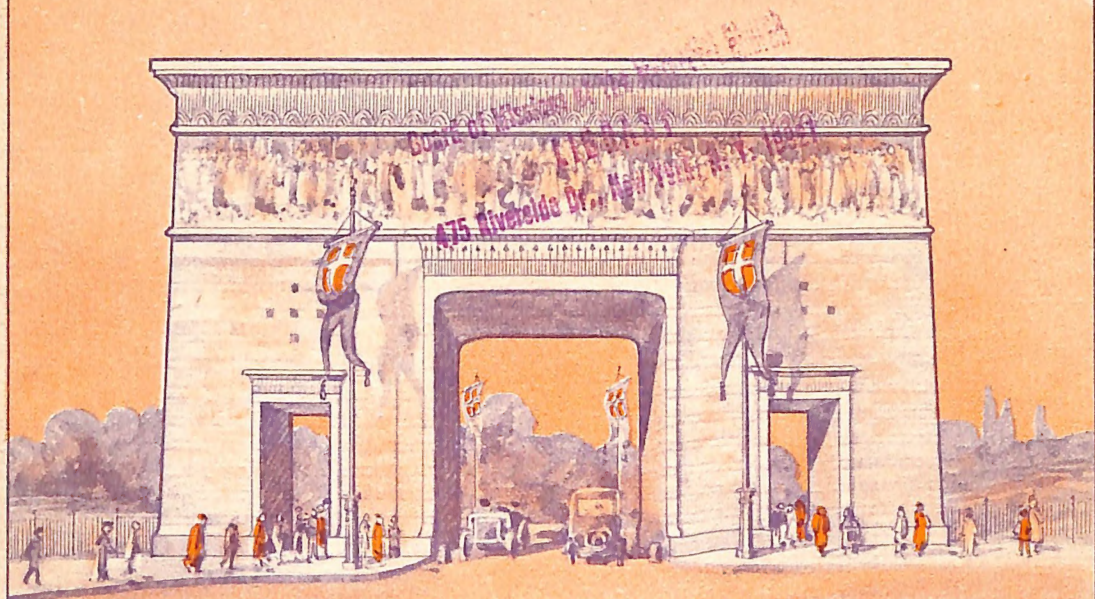


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1919



HANDBOOK OF INFORMATION  
for  
**CENTENARY CELEBRATION**  
of  
AMERICAN METHODIST MISSIONS

PRICE 15 CENTS

**COLUMBUS, OHIO.**  
JUNE 20 TO JULY 13, 1919



# *The Official Souvenir of the Centenary Celebration*

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CONTAINS 350 photographs of leaders in American Methodism, special Centenary features, and conditions showing outstanding world problems, besides forty strong articles of supreme interest to the men and women of all the churches.

¶ The Souvenir is of great value to students of the perplexing questions now confronting the church and the nation. It gives them a broader outlook upon the problems in the city, in the country, and in foreign lands. It contains the last word on these conditions, written by some of the most prominent men and women in the church.

¶ Each visitor to the Celebration should buy a copy for himself and mail others to the folks at home. It will be a handsome gift to members of your family, or your Sunday School class, to friends who could not come to the Celebration, but who would appreciate getting into its atmosphere, to your pastor, or to anyone else who likes to keep in touch with great world movements.

¶ *Copies ready for mailing may be obtained at headquarters or at the stands throughout the grounds.*

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*50 cents per copy*

# Handbook of Information

## Methodist Centenary Celebration

### NOON SILENCE FOR PRAYER

Following a custom which meant so much to our country during the war, every day at twelve o'clock noon, at the Exposition Grounds, the siren will blow for one minute of prayer. It is requested that this moment of devotion be observed by visitors and all others on the grounds and that so far as possible absolute silence be maintained.

### EXECUTIVE STAFF CENTENARY CELEBRATION

S. Earl Taylor, Director General.  
W. B. Beauchamp, Chairman Program Committee.  
J. E. Crowther, Associate Director General.  
H. B. Dickson, Organizing Secretary.  
L. A. Warner, Director Fine Arts.  
P. J. Burrell, Director of Enlistment.  
W. J. Kraft, Musical Director.  
Montgomery Lynch, Director Pageant Music.  
F. B. Fisher, Director Special Days and Events.  
John F. Goucher, Director of Exhibits.  
F. W. Briggs, Master of Transportation.

### COLUMBUS CENTENARY CELEBRATION COMMITTEES

Local Arrangements Committee—Chas. F. Warner, Chairman.  
Local Arrangements Executive Committee—D. W. Jones, Chairman.  
General City Committee—R. F. Wolfe, Chairman.  
City Decoration Committee—Lee M. Boda, Chairman.  
Auto Parking, Taxi Service, etc., Committee—C. C. Janes, Chairman.  
Electric Light, Fire and Water Committee—M. A. Pixley, Chairman.  
Entertainment Committee (Housing and Public Buildings)—S. A. Kinnear, Chairman.  
Ground Decorations Committee—F. G. Howald, Chairman.  
Minute Men Committee—J. A. Maddox, Chairman.  
Rest Room Committee—Chas. Walton, Chairman.  
Street Cars and Interurban Committee—Gerry Cathcart, Chairman.  
Telegraph, Telephone and Post Office Committee—E. A. Reed, Chairman.  
Information Bureau—Oscar Avery, Chairman.  
Reception Committee, Guests and Speakers—James E. Campbell, Chairman.  
Labor Committee—W. E. Bird, Chairman.  
Grand Stand, Etc.—Harry Holbrook, Chairman.  
Ushers—E. E. Fisher.  
Police and Watchmen—Chas. E. Carter, Chairman.  
Recreation—Ernest Roehm, Chairman.  
Grounds and Buildings—W. F. Hutchinson.  
Concessions Committee—W. C. Hoodlet, Chairman.  
Pulpit Supply Committee—Dr. B. D. Evans, Chairman.  
Hospital Committee—Dr. Herman Heston, Chairman.  
Chairs and Seating Committee—Chas. L. Carlisle, Chairman.  
Entertainment (Homes)—Mrs. F. A. Sells, Chairman.  
General Reception—Col. John Y. Bassell, Chairman.  
Transportation—L. B. Freeman, Chairman.  
Gates—A. P. Sandles, Chairman.

# RAILROAD TICKETS REGISTRATION AND TRANSPORTATION

Immediately upon arrival you should go to the Entertainment and Registration Bureau, which is located at the State House park on the High Street front, and register and secure your reservation. Then present your railroad certificate at the Celebration ticket office at headquarters building at the Celebration grounds.

Tickets may be validated at the office every day from June 20 to July 13, inclusive. Return tickets are good until July 16th. No tickets can be validated after July 13, and tickets can be validated only at the headquarters building ticket office on the grounds.

## REGISTRATION—ADULTS:

Individual registration fee, \$5.00; family registration fee, \$10.00 (this includes parents and unmarried children under twenty years of age).

The registration fee admits delegates to the grounds, exhibits, pageants, stereopticon lectures, and musical programs for the whole period of twenty-four days.

## REGISTRATION—CHILDREN:

Children from six to twelve years of age, who do not come under the family registration, will be charged a registration fee of \$2.50.

This entitles them to all the privileges of the adult registration.

## SINGLE ADMISSION—ADULTS:

Single admission fee to the Grounds will be 50c. Admission to the pageants in the Coliseum and Grandstand will be 50c each (reserved seats, 25c additional, and a few special seats, 50c additional).

The payment of the regular registration fee includes admission to pageants and Grandstand, without extra charge. It will therefore be cheaper to buy a season ticket even though it may not be used for the entire period.

## SINGLE ADMISSION—CHILDREN:

Children from six to twelve years of age will be admitted to the Grounds for one-half of the adult single admission fee—25c.

Admission to the Coliseum and Grandstand will be 25c each.

## AUTOMOBILES:

Plans have been perfected to park large numbers of automobiles in the Exposition Grounds under police protection and adequate checking system, for which there will be a charge of 50c per day.

## MAIL AND TELEGRAMS:

A fully equipped postoffice and telegraph station has been established on the Grounds, and all visitors to the Celebration should have their mail and telegrams sent c/o Centenary Celebration, State Exposition Grounds, Columbus, Ohio.

# STEAM AND ELECTRIC RAILROADS

## Union Station

Located east side of North High, north of Naghten Street.

Information Bureau: Phones—Citizens 8315 and 8316; Bell M 1520 and M 1521  
City Car Lines to Union Station:—N. & S. High, High & Whittier, Main & Neil, State & Oak, Livingston & Fourth, and Arlington Lines.

## Toledo & Ohio Central Depot

Located on West Broad, corner of Starling Street.

City Car Lines to O. C. Depot:—Broad & Mt. Vernon out West Broad, and Leonard & Cemeteries to Cemeteries.

## U. S. Railroad Administration, Ticket Office

Located at 70 E. Gay St.—Phones, Bell Main 444; Citizens 8255.

## Scioto Valley Traction Station

Located at northeast corner Rich and Third Sts.

Information—Phones, Citizens 8325; Bell Main 3115.

## Ohio Electric Railway Station

Located at northeast corner Rich and Third Streets.

Information—Phones: Citizens 2265; Bell Main 4041.

Shuttle trains will be operated direct to the Celebration grounds, the station being one block north of Union Station and the fare being ten cents each way.

Street car tickets are sold eight for a quarter and are good on all cars, with direct car service to the Celebration grounds.

## LEADING CLUBS AND ASSOCIATIONS

Advertising Club, Chamber of Commerce Bldg.  
Anti-Saloon League of Ohio, 175 S. High.  
Athletic Club, 140 E. Broad.  
Columbus Automobile Club, 115 E. Gay.  
Columbus Chamber of Commerce, 30 E. Broad.  
Columbus Club, S. E. Cor. Broad and Fourth.  
Columbus Convention & Publicity Bureau, New Hayden Bldg.  
Columbus Trades & Labor Assembly, 121½ E. Town.  
Commercial Club, 284 S. High.  
Country Club, E. Broad, 3 miles east of city limits.  
Kiwanis Club, meets every Wednesday noon at Hotel Deshler.  
Ohio Sunday School Ass'n., 521 Commerce Bldg.  
Rotary Club, Chamber of Commerce Bldg.  
Scioto Country Club, Dublin Ave. & Cambridge Blvd.  
Woman's Christian Temperance Union of Ohio, Schultz Bldg.  
Young Men's Christian Ass'n., 32 S. Third; Railway Branches, 12 W. Goodale and 609 N. 20th; Colored Branch, 191 N. 5th.  
Young Women's Christian Ass'n., office 60 S. 3rd St.; Boarding Hall, 64 S. 4th.

## LIBRARIES

Columbus Law Library (11,500 volumes), Court House.  
Open 8:00 to 12:00 a. m., 1:30 to 4:30 p. m., except Saturday afternoons.  
Columbus Public Library (100,000 volumes), State and Grant Avenue.  
Open week days 8:30 a. m. to 8:30 p. m. Reading and Reference room open Sundays 2:00 to 5:00 p. m.  
Ohio State Archaeological and Historical Museum, Ohio State University Grounds, 1835 North High Street.  
Ohio State Library (190,000 volumes), State House. Open week days 8:00 a. m. to 5:00 p. m. Accessible to all citizens of Ohio. Applications and books mailed to any resident of the state by applicant paying transportation both ways. Departments—General Reference, Documentary, Legislative Reference and Department of Library Organization; Traveling Library (97,500 volumes) located at 199 E. Gay. Open week days 8:00 a. m. to 5:00 p. m.  
Ohio Supreme Court Library (38,000 volumes), State House. Open week days 8:30 a. m. to 5:00 p. m. Accessible to all members of the Bar.

## NEWSPAPERS

Columbus Citizen, 34 N. Third St. Noon and evening edition, daily except Sunday.  
Columbus Evening Dispatch, N. E. Cor. High and Gay Sts. Noon and evening edition and Sunday morning.  
Ohio State Journal, 52 E. Broad. Morning edition daily including Sunday.

## BANKS

Capital City—S. E. Cor. High and State Sts.  
Central National—N. E. Cor. High and Town Sts.  
Citizens Trust & Savings—S. W. Cor. High and Gay Sts.  
City National—S. E. Cor. High and Gay Sts.  
Columbus Savings Bank Co.—571 North High St.  
Commercial National—S. E. Cor. High and Long Sts.  
Fifth Avenue Savings—1207 North High St.  
Hayden-Clinton National Bank—22 E. Broad St.  
Huntington National—21 to 23 S. High St.  
Lincoln Savings Bank Co.—1017 Mt. Vernon Ave.  
Market Exchange Bank Co.—N. W. Cor. Main and Fourth Sts.  
National Bank of Commerce—180 N. High St.  
New First National—33 N. High St.  
Northern Savings—2663 North High St.  
Ohio National—S. W. Cor. High and Town Sts.  
Produce Exchange Bank Co.—114 E. Town St.  
State Savings Bank & Trust Co.—8 East Broad St.  
U. S. Postal Savings—Postoffice.

# METHODIST EPISCOPAL CHURCHES IN COLUMBUS

T. H. Campbell, District Superintendent.

Almeda & Queen Ave., T. M. Spurrier, Mock Road.  
Briggsdale, W. R. Dudley, Briggsdale, Ohio.  
Broad St., W. E. Burnett, 493 E. Broad St.  
Central, Broad & 4th Sts., A. B. Riker.  
Como Ave., J. F. Grimes, 33 E. Como Ave.  
First Church, C. R. Havighurst, 883 Bryden Road.  
Franklin Park, B. D. Evans, 1457 Madison Ave.  
Gift Street, W. W. Trout, 39 S. Gift St.  
Glenwood Ave., W. F. Wykoff, 64 Highland Ave.  
Grace, A. B. Davis, 695 E. 5th Ave.  
Indianola, C. P. Hargraves, 1895 Summitt St.  
Italian Church, John Orru, W. 5th Ave.  
King Ave., P. H. Murdick, 291 King Ave.  
Linden Heights, C. W. Brady, Minnesota Ave.  
McKendree, W. H. Cherrington, Cleveland Ave., Linden Heights.  
Morgan Memorial, Fred R. Alkire, Fairwood Ave. & Main St.  
Mt. Vernon Ave., R. T. Stimmel, Mt. Vernon Ave. & 18th St.  
Neil Ave., P. H. Fry, 618 Neil Ave.  
North, J. C. Bickel, 40 E. Tompkins St.  
Oakwood, A. L. Brokaw, 686 Oakwood Ave.  
Reeb Ave., H. B. Ricketts, 370 Reeb Ave.  
Shepard, G. H. Creamer, 2272 E. 5th Ave.  
St. Paul, J. W. Mougey, East Columbus.  
South High, Otto Geisen, S. High St. & Hinman Ave.  
St. Clair, I. C. Pietsmeyer, 1440 St. Clair Ave.  
Third Ave., F. E. Ross, 1066 N. High St.  
Thurman Ave., H. S. Bailey, 421 Thurman Ave.  
Trinity, D. B. Holt, Grandview Heights.  
West Park Ave., S. A. Stephan, 89 W. Park Ave.

## COLORED METHODIST EPISCOPAL CHURCHES

D. E. Skelton, District Superintendent.

Eleventh St., E. L. Gilliam, 11th & Donaldson Sts.  
Hawthorne St., J. S. Bailey, Hawthorne & Mink Sts.  
Lee Ave., Simpson Jossel, American Addition.  
Lincoln Heights, J. H. Love, Lincoln Heights.  
Parker St., B. H. Williams, Parker St. & 5th Ave.  
Pennsylvania, John W. Crook, Poplar St. & Pennsylvania Ave.  
Wheatland Ave., James Allen, Wheatland & Sullivant Aves.  
Washington, G. N. Williams, Barthman & Washington Aves.  
Whites Mission, James Naylor, White St., near Main.  
Frambes, John Green, 251 W. Frambes Ave.

## THE ASBURY BUILDING

A score of agencies and boards of the church have representation at Columbus in the Asbury building. Following are the principal exhibitors:

### THE BOOK CONCERN

On the northern side of the building, the first exhibit is that of the Methodist Book Concern, representing the Methodist Church, the Methodist Church South, and the Methodist Church, Canada. A representative line of books on all subjects relating to the Centenary Celebration, and an extensive display of supplies, charts, requisites, picture postcards, direct from foreign lands, and made especially for the Joint Centenary Committee, will be found here. All of the literature published by the Joint Centenary Committee, including the souvenir book of the celebration will be available.

Provision has been made for recording the subscriptions to periodicals, including The Daily Christian Advocate for 1920. Three attractive features of this exhibit are replicas of the new statues of Asbury and Wesley, and transparencies showing the manufacture of books and periodicals.

## **THE TREASURY DEPARTMENT**

Adjoining the Book Concern exhibit is the section devoted to the Treasury Offices of the Mission Boards.

This room,—the headquarters of the Treasurers of Methodist Mission Boards, contains a graphic exhibit of great interest and having vital importance for all who are interested in investing funds in Methodist Missions at Home and Abroad. Here are explained the Life Annuity Plan, the opportunities for establishing Memorials and all the other financial features of the Great Enterprise.

## **HOSPITAL EXHIBIT AND FIRST AID STATION**

The next space carries an exhibit of hospital work, and houses the First Aid Station for the grounds. Fully qualified physicians and nurses are in constant attendance.

## **CHILD WELFARE**

The National Child Welfare Association has been given the next section. Although this is not a denominational organization, its work is fundamental. The exhibit includes a statement of the work in Child Welfare carried out by various Methodist institutions.

## **MINUTE MEN**

The walls of this booth are decorated with a frieze of Centenary posters placed in Bulletin Boards.

Photographs of Minute Men from all over the country, Area Chairmen, Group Chairmen, all National officials, and other photographs of interest adorn the three walls of the booth.

A Registration book for Minute Men is kept, and accommodations provided for letter writing, also the headquarters for Minute Men as a speaking bureau during the Celebration.

## **BOARD OF TEMPERANCE**

The final exhibit on the north side of the building has been assigned to the Board of Temperance. The victories won will be duly celebrated. It is understood that the Revenue Department at Washington will occupy part of the exhibit, showing methods of law enforcement, and the vast task of making the whole world sober will be displayed.

## **LANTERN SLIDE AND STEREOPTICON DEPARTMENT**

The first space on the south side of the building is given to the Lantern Slide and Stereopticon Department. A complete display is made of all the lantern slide lectures used by the Board of Foreign Missions, the Board of Home Missions and Church Extension and the Joint Centenary Commission.

These slides in complete lectures are set up in special display cases, so that visitors may examine each lecture complete. There is also on display the various standard machines that this department sells to churches. Attendants will be glad to demonstrate these machines at any time to any visitor.

This department is also arranging to give the various other exhibits automatic projections for the display of slides illustrating their work, and is furnishing the necessary machines for such special projection work.

## **"WORLD OUTLOOK"**

Adjoining the Lantern Slide Department's section is the exhibit of "World Outlook."

Original art sketches of some of the most striking World Outlook covers, in full color, decorate the booth.

Bound volumes of all issues from the beginning reveal the wealth of pictorial beauty and human interest in the magazine.

Continuous projector-scope colored lantern slides of pictures which have appeared in World Outlook indicates the wide range of subjects treated.

## **THE AMERICAN BIBLE SOCIETY**

The American Bible Society occupies the next section.

The Bible Light House shows specimen copies of Holy Scripture printed in nearly 200 different languages and dialects.

The fascinating story of translating, printing and scattering the Word, is graphically told by enlarged photographs and illustrated charts.



## COMMISSIONS ON FINANCE

The exhibit of the Commission on Finance is found in the adjoining space. Here is displayed certain aspects of financial fact and method that are vital to the whole program of the church. Pastors and District Superintendents will find this booth a mine of information.

## EPWORTH LEAGUE

Great values for the Kingdom lie dormant in the youth of the church. In Methodism it is the task of the Epworth League to cultivate these values and bring them to fruition. The next exhibit is that of the Leagues. Methods and standards for each of the constituent departments are featured. The display of the Institutes are especially attractive. No Leaguer can afford to miss a visit to this exhibit.

## RECORDS OF METHODISM

Among a host of fascinating and informing exhibits to be displayed in the section given to the Centenary Department of Statistics, the following may be read:

How the fatal mistake of the first Methodist Centenary celebrated in 1866, can be avoided.

Methodism one hundred years ago and its development by quarter centuries.

Line charts showing amounts contributed and per capita offerings.

Records of each pastoral charge in the connection.

Charts showing what we have done and what we have promised to do.

Helps in working a district, with charts and suggestions for district superintendents' use.

Mobilizing charts showing how to enlist the entire membership.

Tithing, wage and coin wheels used to interpret records.

What the tithe of seventy cents per day would do.

The present danger of ministerial non-support as related to the Centenary.

## BOARD OF EDUCATION

Few agencies of the church perform a more direct service to the youth of our denomination than does the Board of Education. Its program is tastefully displayed in the section following Records of Methodism.

## THE UNIT SYSTEM

Many have deprecated the passing of the old-time "Class meeting." Its spiritual values were beyond calculation. The Centenary has witnessed a quickening of spiritual life, and the re-emergence of unit organization within the church. The concluding exhibit on the south side of the building demonstrates a system of organization within the local church that conserves the spiritual values, and that can be extended for the efficient development of all angles of church life and activity.

## PICTURES AT COLUMBUS

Supplementing the lecture halls in the various exhibit buildings a special lecture hall has been provided at the west end of the Asbury Building, where the finest moving pictures and slides will be shown. There will be a daily program from ten to twelve and two to six, and eight to ten every week day. The morning program will consist of a first class moving picture program, such as can be seen in only the finest city moving picture theatres. The National Association of Motion Picture Producers is co-operating heartily in furnishing the finest feature films in existence today. These morning programs should be a demonstration to pastors of the possibilities in motion pictures in making their churches social and recreation centers in their communities.

The afternoon program will consist of both slides and motion pictures, fully described in a series of lectures. As far as possible these lectures will cover the entire range of Methodist missions, both home and foreign. The lectures will be given by men who are masters of their subjects and who can bring an authoritative message regarding their subjects.

## SOCIAL REST ROOM

The east front of the Asbury Building is equipped as a social rest and tea room. Every provision for the comfort of our visitors is provided. The ladies in charge will be pleased to assure your comfort in every way within their power.



## BIG DAYS AT THE CELEBRATION

Never has a church prepared such a series of Special Events and Special Days as greets the visitors to the Methodist Centenary Exposition. During the twenty-four days that the Exposition grounds are open, more than seventy complete special programs are provided, not including special concerts by some of the greatest musical organizations in the world, night pageants of wonderful grandeur, elaborate fireworks displays, and countless attractions of varied interests that will keep the visitor moving fast to see them all.

Opening Day, June 20th, will have a double program. The City of Columbus will be honored jointly with distinguished guests, who are to declare the great Exposition formally opened. The Columbus Day celebration is in the hands of a committee of citizens who will see that the Exposition begins in a real blaze of glory.

June 21 will be Ohio Day and Kentucky Day. Bishop W. F. Anderson has been named temporary chairman for Ohio Day and Governor J. M. Cox will act as permanent chairman, delivering the principal address of the afternoon. Ohio's most famous sons have been invited to be guests of the Exposition on Ohio Day, and a score of these notables will add interest to the program.

Stewardship Day, June 22, will have a morning, afternoon and evening program at which Bishops Ainsworth, Stuntz and Shephard and Col. Edgerton will speak. Kansas Day will be observed with a fitting program in the evening, and Governor Allen is expected to be the center about which will radiate a series of interesting features.

June 23 will have six special programs including City Problems Day, Philadelphia Day, Cleveland Day, Pittsburg Day, Cincinnati Day and Africa Day. The City Problems Day will include discussions by famous speakers on subjects which have aroused much debate in the larger municipalities.

Africa Day gives promise of being one of the most interesting on the entire Exposition schedule. In the kraal, the African building, scores of Ethiopians will present performances common to their native country. Continuous exhibits of five minutes each will be presented from ten in the morning until evening. More than one hundred dramatizations have been prepared, four of which will deal with the life of Livingston. Professor Balmer and his Kafir choir have a part in Africa Day. A native caravan headed by a chief with headmen bearing Zulu shields, carrying spears and drums, and followed by their numerous wives, will start from the African Building several times during the day and march through the Exposition grounds, returning to the Coliseum for the special program. The closing event will be the presentation of the Livingston-Stanley episode in which three hundred and fifty singers, an orchestra and band participate.

June 24th is Women's Day, Women's Foreign Missionary Society Day, Women's Home Missionary Society Day, Women's Club Day, Women's Christian Temperance Union Day, and Suffrage Day. The presiding officer for the Women's Day program, from three to five, is Miss Belle Bennett, President of the Women's Missionary Council of the Methodist Episcopal Church, South. A Children's Chorus in costume will sing "The World's Children for Jesus." A quartet of Slavonic students in costume will sing, and among the speakers of the day are Mrs. W. F. McDowell, Mrs. W. P. Thirkield, Mrs. Lena Leonard Fisher, Miss Carrie Barge, Miss Welthy B. Monsinger and Mrs. Daisy McLain Bulkley. The recognition service will be in charge of Mrs. O. N. Townsend. The opening prayer will be made by Mrs. May Leonard Woodruff, and the benediction will be pronounced by Bishop W. F. Oldham.

Secretary of War, Newton D. Baker, is the principal speaker on Army Day, June 25. In his honor a great sham battle has been planned which will show the active work of every branch of the service. An air program will aid in giving it realism. June 25th will also be Southern Day, with a fitting program.

June 26th is Conservation Day, and Bishops, District Superintendents, Presiding Elders and Pastors' Day, as well as Pennsylvania Day. On this day plans will be formulated for following up the Centenary Program, and the attention of Methodists will be turned to the work of the church during the next century. It is expected that a large representation from the half million unit workers will be present.

William Howard Taft, former president of the United States, will be the principal speaker Sunday School Day, June 27. A Children's Pageant and Chorus will appear on the program in honor of Children's day. June 27th has also been set aside as Pacific Coast and Rocky Mountain States Day, and Frontier Day. As a part of the Frontier Day program, cowboys and Indians will offer western sports and games, and such famous wild horses as Wampuscat, Cyclone, Buckshot, Whirlwind, Dynamite, Slippers and Long Tom, will do their best to live up to their reputations. Among the cowboys who were early to accept the invitation to take part in Frontier Day were Jack Miller, Heat Redman, Harry Johns and Norman Moody.

June 28 has been designated Labor Day and Gulf States Day, and programs properly commemorating each event have been prepared.

Bishop Wm. F. Oldham, Dr. S. Earl Taylor and Dr. John Rice are among the speakers for Bible Day, June 29.

Epworth League Day will be observed June 30, and Bishop Leonard, President of the League of the Methodist Episcopal Church, and Bishop Dubose, President of the League for the Church South, will be the principal speakers. Short addresses will be made by S. B. Vandersol and S. T. Bartlett and J. R. Chitamber. June 30 is also Christian Endeavor Day and Students Day.

William Jennings Bryan and Secretary of the Navy, Josephus Daniels, are the two principal speakers on Prohibition Day and Navy Day, respectively, which are to be observed July 1. Bishop McDowell will preside on the Prohibition Day program. This also will be South Atlantic States Day.

Four separate programs are to be given July 2. Dr. John R. Mott will be the principal speaker on Centenary Day. The other programs to be given will be Iowa Day, Minnesota Day and Dakota Day. The Joint Centenary Commission will be host to the Bishops and other dignitaries of the Methodist Episcopal Church and Methodist Episcopal Church South, on this day.

July 3 will see three programs. The first will be Americanization Day and second Indiana Day with Governor James P. Goodrich present, and the third Indianapolis Day, with hundreds from the Hoosier capital, led by Mayor Charles W. Jewett.

President Woodrow Wilson and Secretary of the Treasury, Carter Glass, are expected to be the speakers at the big Victory Day celebration July 4th. Undoubtedly the attendance on this day will establish the record for the entire exposition.

July 5 will be Minute Men's Day, Illinois Day and Chicago Day. The one hundred and fifty thousand Minute Men have been carrying on a strenuous campaign for many weeks to secure a great attendance for their big program.

Life Service Day will be observed July 6th, and the principal speakers are to be Bishops Mouzon, McConnell and Henderson, and Dr. S. Earl Taylor and Dr. W. E. Doughty.

The principal feature of Negro Day, July 7, will be the presentation of the pageant "The Star of Ethiopia" in the oval, by one thousand actors, assisted by five hundred voices singing choruses. July 7 will also be Nebraska Day.

War Reconstruction Day, with Bishop Henderson as Chairman, will be observed July 8. Canada will be honored on the same day.

John Barrett and Bishop Oldham are the principal speakers for Pan-American Day to be observed July 9, along with Michigan Day, Detroit Day, and Wisconsin Day. There will be a great South American pageant and industrial parade in the afternoon.

Eastern Asia Day, New York Day, New England Day and New Jersey Day will be observed July 10. Bishop Stuntz and Warne, and J. E. Chitamber, a High Caste representative from India, will be on the program.

July 11 will have three distinct programs, those for Interchurch Day, Missouri Day and Southwestern States Day. As a part of the Interchurch Day program, the marshalling of the great Protestant denominations for world evangelization will be discussed by eminent leaders.

July 12 will be Rural Day, Old Settlers Day, Grange Day, Texas Day and West Virginia Day. A special rural play, an automobile parade, a community sing and motion pictures will be offered as a part of the Rural Day Program. One of the features will be an old fashioned picnic. The principal address of the day will be delivered by Hon. Franklin K. Lane, Secretary of the Interior Department, whose subject will be "Americanization for Americans." Miss

Julia Lathrop, Secretary of the Children's Bureau, U. S. Department, will speak on "The Country Home"; the Rev. O. E. Goddard will speak on "The Country Life"; W. O. Thompson, President of the Ohio State University will be chairman of the afternoon program, and Paul L. Vogt will be chairman of the morning program. Congressman F. D. Fess will discuss "The Farmer and the New Day," and Charles L. McCarthy will talk on "Co-operation in the Country." The day will be closed by a great pyrotechnic display.

The closing day will be July 13th, which also will be observed as Consecration Day. Several great speakers will present the spiritual aspects of the Centenary Program and give the inspiration needed for the immediate undertaking of Methodism's part in the task of supplanting hatreds born of world war with the spirit of world brotherhood.

Some of the details of this program may be changed, but announcement of such changes will be given through the press and from the platform.

## SPECIAL FEATURES

The biggest single night event will be the spectacular pageant, "The Wayfarer," arranged by Dr. J. E. Crowther, of Seattle, presented by three hundred and fifty actors in costume, and assisted by a chorus of one thousand voices. This will be offered each evening in the Coliseum, which seats eight thousand persons. "The Wayfarer" depicts the release of the world from spiritual bondage, passing through the successive stages from the ancient Hebrew bondage to the triumphant coronation of Emmanuel, and the birth of the Christian League of Nations.

Music will be provided by the famous Rainbow Division Band; a Symphony Orchestra of one hundred pieces; a Trombone Choir of one hundred pieces, organized especially for this Exposition; a chorus of twenty-five hundred voices; a children's choir of fifteen hundred singers; there will be a new \$50,000 pipe organ, a Kaffir choir from South Africa, and a score of famous quartets, soloists and bands.

The famous Lowell Thomas Travelogues, which enjoyed such phenomenal success when presented for two months in two New York theaters, have been secured as an added attraction to the great exposition. These travelogues present a pictorial record of the great war. When Mr. Thomas went to the European battlefronts he was fortified with credentials from Secretaries Daniels and Baker and the Committee on Public Information. Military commanders in the field unhesitatingly put at his disposal every possible means of affording him facilities. The result of his travels with the moving picture camera will be shown on the screen in Memorial Hall throughout the exposition at Columbus.

## LIFE PLAYS AND DEMONSTRATIONS AND THEIR PLACES OF PRODUCTION

### Africa Building

**Central Africa Section:** "Livingstone," daily in Lecture Hall; "Queen of Sheba" daily on Platform; Seventy Demonstrations of African Life and Experiences of Missionaries in Africa, daily in Kraal and on Platform.

**North Africa Section:** "Dinah, Queen of the Barbarians," three times per week in Building No. 8; "The Tithe," "The Betrothal" and "She Asses," daily on the Street and at Well.

### China Building

On Mondays, Wednesdays and Fridays the Life Plays and Demonstrations produced are: "Great Days in the Life of a Chinese Boy," on Platform; "The Adventures of Fragrant Cloud," in Lecture Hall; "Etiquette for a Chinese Lady," on Platform; "A Bargain," in Street; "Chinese Games," in Street; "The Story of Mu Low," on Platform; "The Prodigal Son," on Platform; "The Story of Old Willow Ware," on Platform; "Contrast Between Old and New," on Platform; "Chinese Instrumental Music," on Platform; "Scene in Missionary History of China," on Platform; "New Year's Customs," on Platform.

On Tuesdays, Thursdays and Saturdays the Life Plays and Demonstrations are: "Kite Flying in China," in Street; "China's Curse," on Platform; "Folk Lore Story," in Street; "Scenes in Life of a Chinese Girl," on Platform; "Etiquette for a Chinese Men," on Platform; "Uncle Ebenezer and Aunt Maria go to Visit Their Niece in Hanghora," on Platform; "Chinese

Wedding," on Platform; "Scenes Illustrating Filial Piety," on Platform; "Chinese Babel," on Street; "Dragon Procession," on Street; "The Birth of a Republic," on Platform; "Chinese Vocal Music," on Platform.

### India Building

Demonstrations of Village, Zenana, School, Bazaar and Street Scenes are produced continuously in their different parts of the exhibit. Other Daily Demonstrations and Life Plays are: "Student Preaching" in street; "Mass Movement Scene," in street; "Missionary Doctor at Work," on Platform; "Gujarati Garbo," on Platform; "Worship of Ganges," at River; "Bhil Garbo," on Platform; "Wedding" and "Funeral" with processions through Street; "Tarabai and the Blind Beggar," on Platform; "Well Scene," at Well.

### Japan Building

Japan Section: Monday, Wednesday and Friday, Life Plays and Demonstrations are: "Street Singers with Samisen," in Street; "Carpenter's Song with Ceremonies," on Roof; "Street Scene," at Well; "Farmers on Way to Rice Fields," in Street; "Yuki San," at Shinton Shrine; "Family at Home," in House; "Buddhist Priests," in Street; "Scenes in Japanese Tea Room."

Tuesday, Thursday and Saturday Life Plays and Demonstrations are: "Group of Students," in Street; "Christening," street procession; "Children's Games," in Street; "Coolies at Work," in Street; "Wisteria Viewing," in Garden; "Street Preaching Scene"; "The Mirror," in Garden; "Pilgrims," at Shinto Shrine.

Korea Section: Daily Demonstrations in the Korean Section are: "Religious in Korean Chapel," "Medical Scene," on Platform; "Washing and Ironing," in House; "School Scene," on Platform; "Children's Games," in Street; "Preparing and Eating Korean Meal," in House; "Korean Writing," in Pavilion; "Tithing Society" and "Sacrificial Meeting," in Chapel. On Mondays, Wednesday and Fridays there will be a "Korean Wedding" on Platform; Tuesdays, Thursdays and Saturdays a "Korean Funeral" on Platform.

Philippine Section: Monday, Wednesday and Friday, Life Plays and Demonstrations are: "Sunday School Scene," in Chapel; "Flag of Freedom," on Platform; "National Vice," on Platform; "Cooking," in House; "Filipino Games," in Garden and Street.

Tuesday, Thursday and Saturday Life Plays and Demonstrations are: "Home Scene," in House; "Igorrote Demonstration," in Garden; "A Major Vice," on Platform; "Tithing Exhibit," on Platform; "Hospital Scene," on Platform; "Thorn Jumping Games," in Street. In the evening daily there will also be a Korean and Philippine Fair.

Malaysia Section. A pageant, "The Seeker," three times per week at Building No. 8. Daily continuous demonstrations of Malaysian life at the Exhibit.

### Latin America Building

Latin America Section. The following are daily Life Plays and Demonstrations on the Plaza Platform: "The Fountain," "Ramon and Hippoleto," "Chilean Pastors"; Medical Demonstration; "Child Evangelist"; "Victorian Crusade," "Sosthenes Juarez," "Return of the Prodigal," "Mexican Wedding," "Good News," "Weaving and Spinning," "Restaurant Scene," "Colporteur Scene," "Flag Drill," Argentine National Hymn; "Gabriela," Medical Clinic; Uruguay National Hymn; "Guadalupe," "Courting Scene," "Promenade," in Yard.

On Mondays, Wednesdays and Fridays in Lecture Hall, the following Demonstrations will be produced: Medical Lecture; Lecture on Argentine and Uruguay; "La Payada," Bolivian Pictures; Lecture on Brazil; "Friends and Foes," "Scene in a Director's Office," Lecture on Cuba; Mexican Pictures; Argentine and Uruguay Pictures. Tuesdays, Thursdays and Saturdays: Lecture on Chile; Peruvian Pictures; Lecture on Mexico; "Caupolican," Brazilian Pictures; Lecture on Indians; "Cuba Libre," Chile Pictures; Lecture on Bolivia; Panama Pictures; Medical Pictures.

European Section: Daily Life Plays and Demonstrations are: "Market-ing," in Russian Section; "Tea Time," in Russian Section; "Red Recruiting," in Russian Section; "Women's Work in France," in French Section; "Home-coming" and "Free in Soul," in French Section; "Italian Children's Games," in Italian Section. On Mondays, Wednesday and Fridays: "Europa," in Cathedral; "Refugees," in French Section. On Tuesdays, Thursdays and Saturdays: "Brothers," in Cathedral; "French Children's Games," in French Section.



### America Building No. 1

Daily Life Plays and Demonstrations are: Forest Rangers, in Frontier Exhibit; Cowboys, outside; A Trip to Alaska, Alaska Exhibit; Historical Talk on Indian Curios, Indian Exhibit; Indian Ceremonies, Games and Industries, outside; Missionary Barrels, Before and After the Centenary, Frontier Exhibit; Brother Van, Frontier Exhibit; Life on the Frontier, in Frontier Exhibit; Cowboy Stories, in Frontier Exhibit; A Labor Strike, before Sweat Shop in City Exhibit.

On Mondays, Wednesdays and Fridays the Life Plays and Demonstrations are: "Frontier Songs and Stories," in Frontier Exhibit; Brother Van and Mork, in Frontier Exhibit; Community Sing, in City Exhibit; May Pole and Block Party, in City Exhibit; The Making of the American Flag, in City Exhibit; "Bill Leads in Prayer," in Frontier Exhibit; "Immigration," in City Exhibit.

On Tuesdays, Thursdays and Saturdays the Life Plays and Demonstrations are: "Daily Vacation Bible School," in City Exhibit; "City Beautiful," in City Exhibit; "The Pilots Victory," in Frontier Exhibit; "Americanization," in City Exhibit.

On Mondays and Fridays: "Mormonism," in Frontier Exhibit.

On Tuesdays and Thursdays: "A Community Christmas Tree," in City Exhibit.

On Wednesdays and Saturdays: "The Girl Without Fear," in City Exhibit.

### America Building No. 2

Rural Section: "The Parson's Triumph," three demonstrations to be given twice daily in Rural Exhibit; "Industrial Scenes" to be given twice daily in Rural Exhibit; "Neighbors," three times per week in Lecture Hall; "The Countryman," twice per week in Lecture Hall.

Mountaineer Section: "The Simpson Family," four demonstrations to be given daily in Mountaineer Exhibit; "Cindy's Chance," three times per week in Lecture Hall.

Mexican-American Section: Continuous Demonstrations daily.

Hawaii Section: Quartet of Singers and exhibits daily.

Porto Rico: Exhibits.

Negro Section: Three plays daily.

## SHRINES OF METHODISM

For the devout churchman, the Ohio and Miami valleys teem with revered associations incident to the introduction of Methodism in the great Northwest territory, and the streets of Columbus are peopled with memories, infinitely dear to Methodist hearts, of the men whose names are inseparably linked with the century of missionary progress symbolized in the Celebration.

To the layman who is less familiar with church history and more in touch with politics, Ohio's three Methodist presidents, Grant, Hayes, and McKinley, United States Senators whose constructive statesmanship met international recognition such as is accorded Sherman and Foraker, both Methodists, and the long line of Buckeye Methodist governors, headed by Tiffin, are a reminder of the Methodist church's influence in the affairs of state.

For the mere tourist, on pleasure bent, with the Centenary scheduled as an incident in his outing, Ohio holds a wealth of interest in prehistoric works, places of historical import, and scenery of unrivaled beauty and grandeur which may be enjoyed enroute to and from the Celebration and in short trips from Columbus as a center.

Railroads, traction lines, and automobile thoroughfares leading to Ohio's state capital follow routes traveled by the early Methodist missionaries who, in the role of Circuit Rider or "Itinerant" never permitted the pioneer in the Northwestern territory to forget God. The Centenary visitor can reach within a radius of fifty miles from the capital square, in Columbus, a legion of shrines which are cherished as household words in every loyal Methodist home.

Standing on the West terrace of the Ohio State House, the wayfarer looks down upon the impressive statue of the martyr president, William McKinley, facing the old Neil House where he lived so long and shedding benign influence over the motley High Street throngs.

In the Northwest wing, just off the rotunda, he will find the suite of offices which both McKinley and his Methodist Governor-President, Rutherford B. Hayes, occupied when in Ohio's Executive chair.

A glance across Broad Street from the north terrace will show the sightseer the old Doyle residence, now yielding to commercial uses, where President Hayes lived during a part of his official life in Columbus. From the east steps he commands a view of Wesley chapel, the second Methodist church erected in the city, transferred from its original location in High Street to Broad and Fourth Streets, and sees the tops of the white outlines of Carnegie Library, which now covers the site of President Hayes' other Columbus home.

In imagination, he may run around the corner of Third and Broad Streets, less than a square north, past the house in which T. C. O'Kane spent some of his boyhood,—O'Kane, who wrote perhaps more Methodist Sunday School music than all other composers of his day counted together. The building is altered, but the memories abide.

A two minute walk south on Third and west on Town will take anyone interested to the spot where the first Methodist church in Columbus stood—a rude half-finished structure when Bishop Thomas A. Morris was its pastor, and the Rev. Joseph M. Trimble assisted him in the great revival of 1830, which secured for Methodism a firm foundation in the state's political center.

It is well worth the Methodist pilgrim's time to take an auto spin out east Broad Street, both for its return in beauty, as the most pretentious street of Columbus residential sections, and that he may, in passing, pay tribute of a thought at the long time home of Dr. Joseph M. Trimble, opposite Memorial Hall, in Broad near Sixth Street; at the East Broad Street Methodist church, cornering on Washington Avenue, where Bishop Bashford often filled the pulpit, and Bishop Oldham conducted a memorably successful pastorate, unique in that it drew into co-operative interest and support many outside the church membership; and at the Oldham Columbus parsonage, which stands unchanged at the southwest corner of Broad Street and Garfield Avenue.

The pleasure-seeking tourist will drive on east, through Bexley,—even though the pilgrim turn back toward waiting shrines,—and envy the Columbus Country Club members their exclusive haven; or, he may choose the picturesque Alum Creek Road up Nelson Avenue, past St. Mary's of the Springs, in full view of the Franklin County Childrens' Home, and follow the trail of Johnny Applesseeds along the Sunbury Road, where that quaint prototype of Maarten's "God's Fool" scattered seeds of religion and of fruit together.

Between the afternoon conference meeting and the evening pageant, there will be ample time to "cool off" in the motor or interurban car by running out into Worthington, where the Methodist Childrens' Home Association of Ohio has its beautiful two-hundred acre farm, reaching from the pike—High Street extension—to the Olentangy River. Scores of Centenary visitors are to enjoy more than a passing call at the Home, since the Trustees have opened the grounds to Centenary campers. A drive of six to seven miles over excellent roads, or a trolley ride with transfers will offer connection with the Fair Grounds—the Celebration site. On the Childrens' Home property are several fine camping locations, one next to the grove of the Columbus Epworth League Fresh Air Camp, with a lovely outlook, shade and living water; another on a plateau beside the glen, and a third fronting on the Columbus, Delaware and Marion car line and the pike.

This is where the Council Bluffs District has secured a reservation for the caravan which will motor under Dr. Cable's direction from the Mississippi to the Olentangy.

No longer time is needed to visit the grave of Leatherlips, Chief of the Wyandots, in Wyandot Grove. While the grounds are private Club property, the hospitality is open to those interested in the tribe of Indians which responded to the Methodists' first home missionary efforts.

At Westerville, little more than a half hour's trip by auto—forty-five minutes by interurban—the National Anti-Saloon Headquarters, with extensive printing plant, officered for the most part by Methodists, will lure many to inspection. And here, it must not be forgotten, in one corner of Otterbein cemetery, overlooking Alum Creek, where the singer had fished and skated when a lad in school is the resting place of Ben Hanby, whose

"Nellie Gray" will be sung times without number by the Centenary Negro Jubilee chorus. A retired spot, with a simple stone, marks the passing of the man whose best monument is his own melody.

A half day or more should be set aside by the devotee to Methodism for Delaware,—and as long for Lancaster, if time is elastic. But to Delaware, every churchman not already familiar with the Ohio Wesleyan University grounds and buildings and with the homes where the McCabes and the Thompsons and the Paynes and the Bashfords and the O'Kanes and the Williamses and the Elliotts and Merricks went in and out must go.

Here it is that from the initial steps taken August 25, 1841, in Urbana, Ohio, when Drs. Elliott, Trimble, and Strickland urged conference support of the establishment of a Methodist College at Delaware, the resourceful church fathers managed to enlist and school a great host which has helped to win for the Methodists in these latter days the proud distinction of leading all other denominations in academic and in collegiate educational privileges.

Delaware may be reached from Columbus by the route which Dickens traveled in coach or by the more attractive Olentangy River Road, passing Hayden's Falls,—or better still, stopping there for picnic luncheon,—visiting the Girls' Reformatory maintained by the state in a charming location on the river front, and then, by slight detour, into the pretty college town, rich in Methodist associations.

The trip to Upper Sandusky is not too far from the Centenary grounds when taken by automobile, and may be conveniently made by train. Dr. E. D. Whitlock said in an address at Delaware, "The history of the Wyandot Mission and its founder is the history, in epitome, of the visible Church of God. John Stewart, an uneducated negro, the spiritual father of two hundred aborigines within six years from the time he preached his first sermon to two old Indians, is the intrepid John the Baptist of that great army of missionaries that lead forward the militant hosts of Zion."

There is no room for doubt that many Centenary visitors not only of John Stewart's own race, but from the church at large will go to Upper Sandusky to pay tribute to the memory of the Founder of Home Missions and to draw new inspiration from the original well-spring of consecration to Life Service.

The Lancaster camp grounds, within easy automobile or traction jaunt from the Celebration, for many years supplied spiritual awakening for Ohio Methodists in the Southern part of the state as has Lakeside for the middle-west churchmen who foregather each year on Lake Erie's shore. In romantic grove capping Mt. Pleasant at Lancaster, Dr. Earl Taylor, head of the Centenary Commission, Bishops Bashford and Oldham, Revs. Sam Jones and Sam Small have been heard by thousands.

Points of interest easily touched enroute, whether by railroad or automobile, suggest that home of early Methodism—Lebanon, when genial Tom Corwin,—too great to need his official titles, had his own vine and fig tree; Warrenton, in Jefferson county, where Methodism was first preached in Ohio; Marietta, where Rev. Robert Manly, of the Baltimore conference, and Bishops Asbury and McKendree established church centers; Cincinnati, made kin to every Methodist family through the Advocate, and linked with the Columbus Centenary traditions through the fact that Miss Carter, one of the first Methodist "Society" or church members in Cincinnati—eight persons in all, organized in 1798, became later the wife of Ohio's war-governor, Dennison.

While the pilgrim tourist is visiting the haunts of the Mound Builders, he may retrace trails where Tiffin and Harr preached Methodism before the first steam boat made its initial trip up the Ohio River in 1811,—seven years before steam was used on Lake Erie, more than three-score years before the first railroad train was running through Ohio.

He may travel where Bishop Asbury preached when his salary was \$64.00 for an entire year, where Henry B. Bascom, afterward Bishop, "for the love of working" covered in his first year 5,000 miles, preached 400 sermons and received \$12.00; where the average salary of the Methodist minister was \$27.50 in the great Northwest territory, and many said then as now that "all preachers were in it for the money!" Shrines of sacrifice and of personal consecration,—spiritual shrines not made with hands, set up at first in cabin and in grove, in school house, in humble church, and inspiring much of the strength and the character of the nation of today.

# EXHIBIT BUILDINGS

## AMERICA No. 1

The American Buildings, standing in the center of the exposition grounds, typify the place which America holds in any world-wide enterprise. Today especially the eyes of the world are upon America. Here we have the purest form of democracy known to the world, contrasted with the other nations of the earth. Here the open Bible, the free school and the Christian home have builded a civilization which now must steady the world in the upheavals of many races and nations of men. This central place which America holds in the world's thought means that her imperfections must be removed, her life purified, her many divergent groups unified, and the processes of education, Americanization and Christianization must penetrate every nook and corner of our great land.

The American buildings show America's varied life, as colorful, romantic and attractive as can be found any place in the world. How the Christian Church, through its educational, evangelistic and community service agencies, is helping to "crown America's good with brotherhood" is revealed in the American buildings, Numbers 1 and 2.

From the central plaza, the entrance to American Building Number 1 is the way into a broad, crowded, jostling city street. Down past the crowded ways of life where the big policeman stands with his semaphore, giving information and directing the crowds, there is the City Green where the children frolic and play out to the water's edge. Beyond stretches the great ocean and the Statue of Liberty welcomes the nations of the earth to our friendly shores. To the right the ferry house, a typical scene from old New York, is the gateway through which the immigrants come from Ellis Island. Classified and tagged, with their quaint costumes of the old world, their bags and bundles, they pour in at this gate and are swallowed up in the great life of the city, farm and town.

On one side of our city street is a substitute for the passing saloon, a club for men seeking wholesome recreation and the fellowship which the men of the street demand. The bar with its mugs and bottles has disappeared and in its place there is a modern soda fountain.

Next to the converted saloon, are the Good Will Industries made necessary in our great cities by the ravages of poverty and always in the neighborhood of the old saloon. Here the waste material from the homes of the city is brought in great bags on motor trucks. Here men and women are being given a chance to live an honest and decent life. They sort the waste material, fumigate it, clean and repair it, and offer it for sale in the Good Will Stores. Nothing is thrown away in this establishment. Everything from old shoes to chairs and pianos are renovated and sold. It is no money-making institution either, the income being devoted entirely to good wages and the starting of men and women on the road to normal and prosperous living.

In this part of the city also there is liable to be "labor disturbances" in the crowded and stifling shop—the men and women growing weary of being exploited in a cruel system of work for profits and rebelling against everything that keeps them from their God-given chance for a full and abundant life.

On the other side of the street there is the moving picture house, with its programs of pictures and illustrated lectures to attract the multitudes. Nearby stands the church where everything that a city church ought to be is typified. It is well advertised. Its bulletin board is a model. Its services are stimulating and attractive. Next to the entrance to the place of public worship is the door to the church parish house, a great social center welcoming all classes and all ages from the city streets. Just at the entrance to the building is a modern church office in which are displayed the latest and best methods of work in city churches.

The importance of various kinds of pastoral and personal evangelism, especially as a factor in home missions will be set forth in a remarkable series of demonstrations dealing with industrial, social and moral conditions in our great cities among all classes of people. Meetings for different groups in the church, open air preaching and the guiding hand of the church in industrial disputes will be essential parts of this section.

Here in the crowded street the great dramas of city life are enacted, the

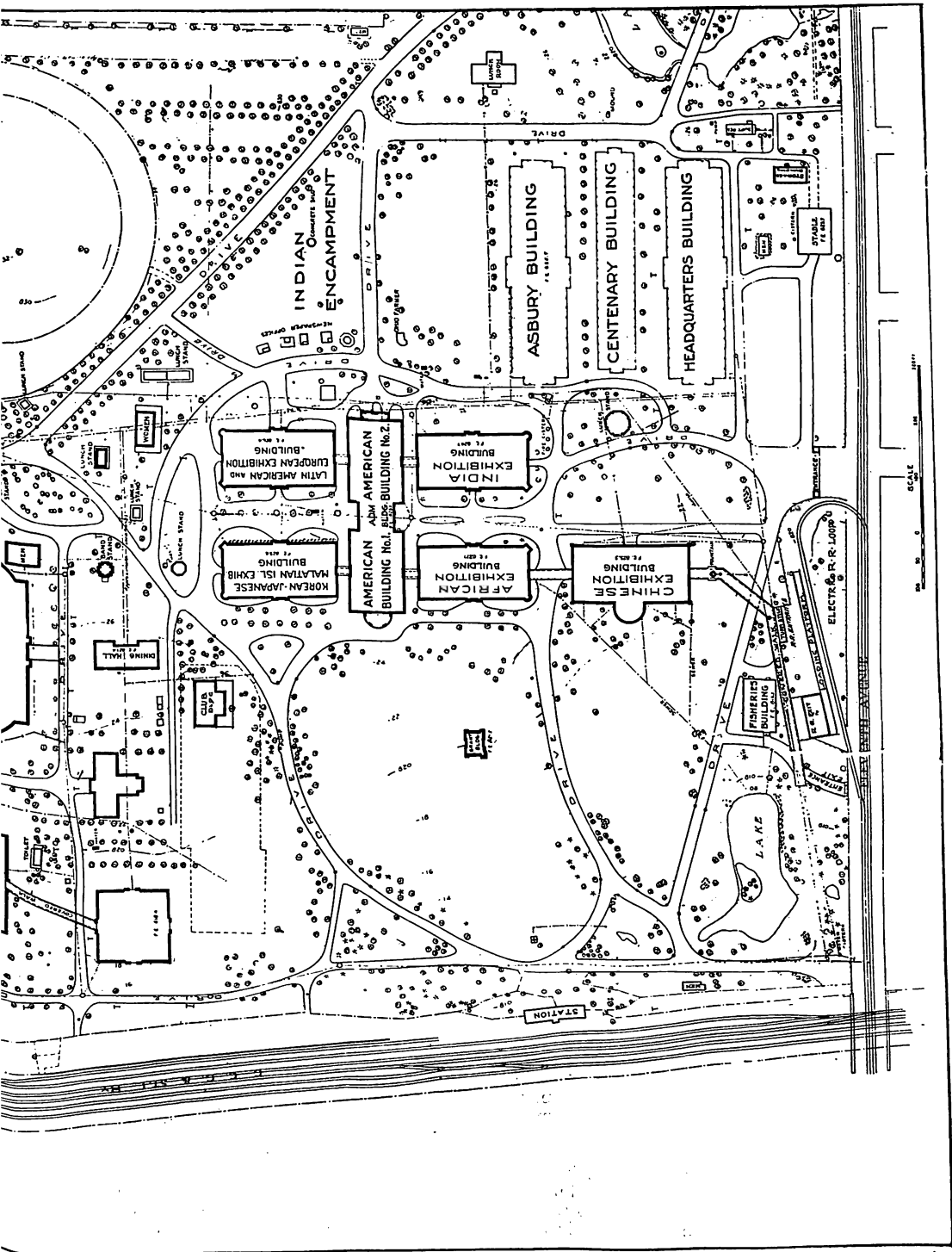
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# SECTION OF COLUMBUS







coming of the immigrants and their devious and sometimes doubtful contacts with the new world; the forces that are dark in the city's life yielding at last to the influence of the light of Christ, creating the city beautiful. All this and much more the visitor will find in that part of the exposition which shows America's city life.

No greater contrast could be found than that which lies beyond the city's streets,—the Frontier, the Indians and the Alaskans showing the primitive, romantic and challenging phases of American life. The Eskimo in his igloo and the ice blocks portray the cold cheerless Northland. There are also the Alaskan Indians and their native houses and the totem pole which stands for their primitive religion. The scenes about portraying the whaling, mining and agricultural industries show the varied economic aspects of America's "last frontier."

The first group of American Indians to attract our attention are the Pueblos. Their adobe hut speaks of the unknown Southwest and the deft and patient pottery maker reveals the charm of these ancient people.

Nearby the Navajos are weaving their rugs. The primitive wickup is their simple home. Beyond, in their picturesque teepees, the plains Indians present not merely a picture of the past, but show their faces turned toward the future and that they will take their places in American citizenship and render their contribution to American life.

Other features in the frontier are those that are making the great states from the mountains to the sea so attractive to hundreds of settlers, prospectors, fruit-growers and rangers. The economic life of the frontier is revealed in the irrigation, mining and oil field scenes. The cow boys, real fellows from the "Wild West," furnish entertainment in exhibitions of skill of their life in the romantic frontier.

## AMERICA No. 2.

The entrance into American Building Number 2, leads at once to the display of photographic enlargements showing the art and practical usefulness of this department of education in home missions. This exhibit shows what is involved in photographing America, the wide travel necessary, the selection and composition of subjects, care in manufacturing and the uses to which the pictures may be put in making Americans acquainted with their own country.

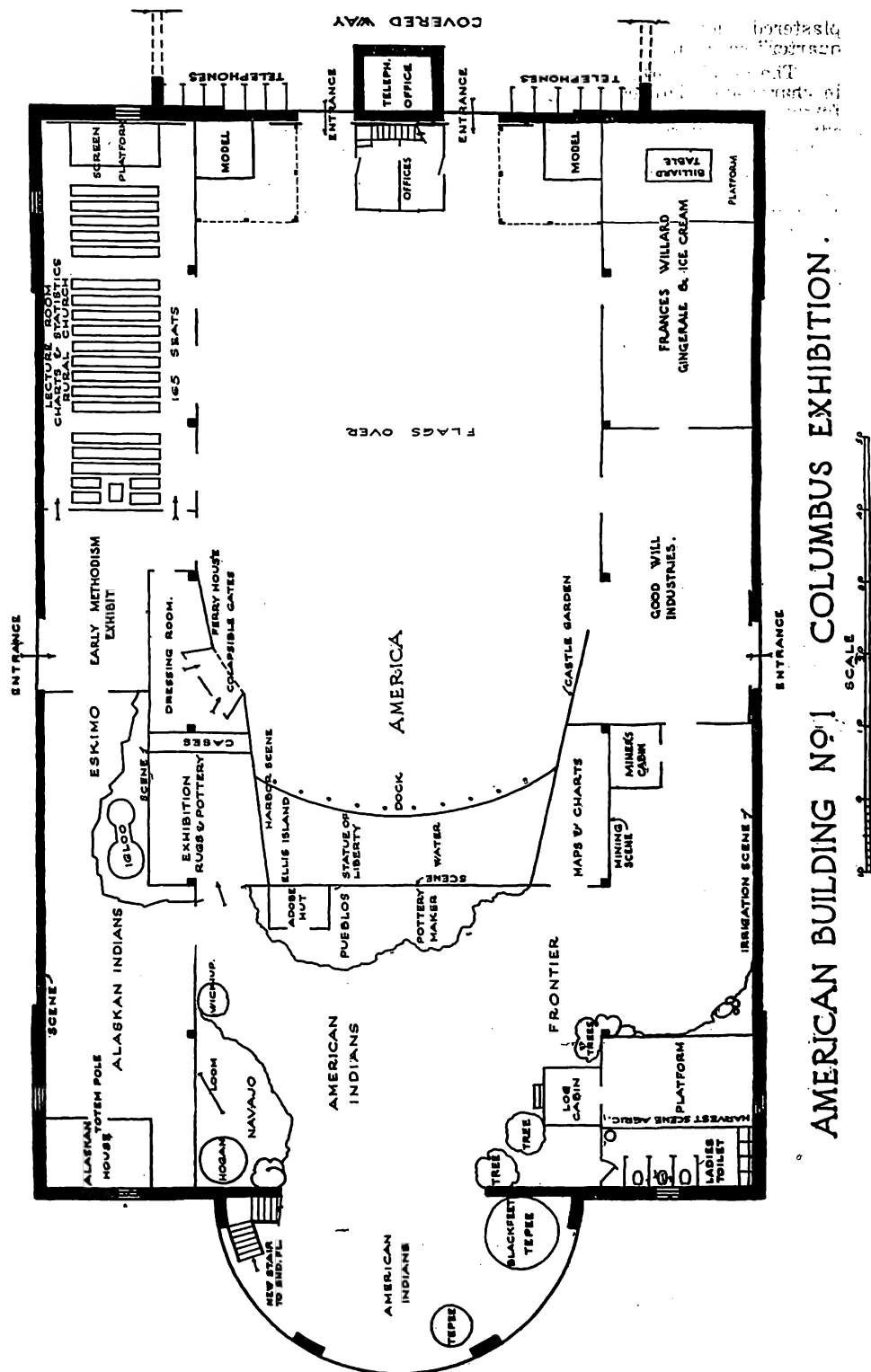
In one corner of this building is the negro exhibit. The rural life negro of the Southland, the men and women of the cotton patch showing the raw material with which the processes of education and religion must begin. Around the simple cabin home is shown the fundamental place of religion, music and good fellowship in the life of the rural negro. What the Church, with its schools and churches, has done and is doing among the negroes is the theme of the second part of the negro exhibit. What the negro has actually accomplished in agriculture, the trades, the professions, government service, art, music, literature, etc., is told by living exponents of the best in the race. A complete story of the work of the churches and schools founded and maintained by the Churches south and north are graphically set forth by pictures and diagrams.

The Hindus, Japanese, Chinese and Koreans—the Orientals in America—have their story told in maps, charts and pictures. These people, though not numerous, constitute one of the most challenging Americanization and Christianization problems facing the American people. If the desire of these people to be Americans and to participate normally in our American life, could be matched by the eagerness of our own people to receive them and associate with them in the normal experiences of life, the whole process of their Americanization would be much easier.

"Mexamericans," a new name recently coined for the immigrant from our sister Republic across the Rio Grande, are given a place in the exhibit proportionate to their numbers and importance as a problem in our national life. Here the Mexican border is shown. Almost everything except Villa himself and his band of outlaws.

There is the International Bridge with the Mexicans coming by the thousands, with no restrictions, without education, with only a blind loyalty to an ancient church, superstitious, but with a responsiveness to fellowship and kindness so characteristic to Latin peoples. The plaza is the center of their interest in American cities. It is in the midst of their own section, where the





plastered adobe houses imported from over the border, make "the Mexican quarter" seem like bits of a foreign world set up in our free states.

The specific problems of Americanizing the newer immigrants are shown in charts and pictures. A wonderful electric sign shows the interplay of the forces between Europe and America, an exhibit that needs long and careful study by every true American.

The spirit of community organization, work and neighborliness is depicted by charts on rural organization, and by a short morality play on country life wherein the church helps the countryman to remain true to his ideals in company with the symbolic figures representing the woods, the waters and the fields. The spirit of neighborliness is depicted in another play entitled "Neighbors." The problems of the farm woman are shown through a life demonstration called "The Parson's Triumph." The wholesome leadership of the minister and his understanding of rural economic and social problems affects the happiness and spiritual life of this entire family.

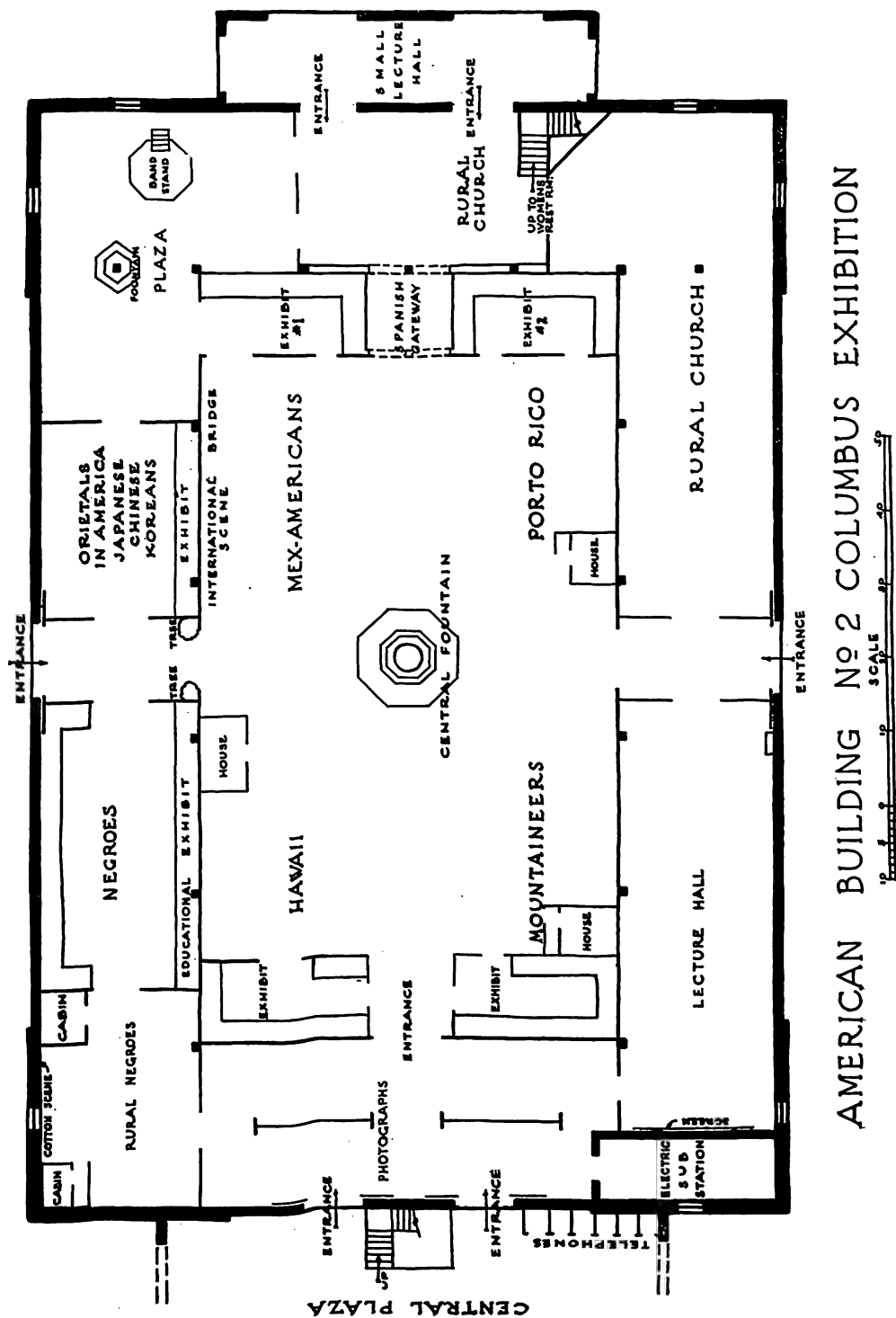
The co-operative agencies which make for a better developed and more wholesome rural life and the way in which the rural minister may make use of these opportunities is indicated by a baby health conference which is conducted as it might be in a rural community with the co-operation of the state and the United States Department of Health, the Children's Bureau in Washington and the rural health nurse, and local physicians. Then, the boys and girls club work, types of educational and recreational activities for which the church may furnish adequate leadership, is shown in another section, with information regarding methods of co-operation with the state departments of agriculture. A county library is next seen. Here, books which may be secured as a nucleus of a library for churches, organizations and homes may be seen and it is hoped that church people may give their support to furthering this type of state activity. A rural community building illustrates recreational life. Charts and maps depict the activities of leading pastors in rural communities and illustrate the relationship of the church to community life. Rural industrial problems are shown by a mining scene in which life demonstrations of the home and labor unrest are portrayed.

The central court of American Building Number 2 is devoted to a part of the Mexamerican exhibit and the Porto Rico, the Highland people and the Hawaiian exhibits. In the Porto Rican exhibit the future possibilities of this territory are fully realized, and the rapid advances already made by Uncle Sam and the Protestant Churches are clearly shown. How illiteracy, superstition, disease, immorality are giving away before the forces of the school and the church make Porto Rico one of the most interesting studies in the American Buildings.

The Highland people of the Southern mountains have always appealed to loyal Americans. Their isolation, illiteracy and simple though fundamental virtues have aroused the interest of thousands in these descendants of old American stock. It will surprise many, therefore, to know how the mountains have changed. Our traditional thinking about unkempt, illiterate, primitive, superstitious, moon-shining life must go. It is the best in the mountains that now attracts and holds and the contribution which these sturdy people are to make to American life is becoming more and more apparent.

The Hawaiian Islands in the mid-Pacific astonish us at once with their varieties of peoples. There are Chinese, Japanese, Koreans, Filipinos and native Hawaiians. Look for them all at the exhibit. Here is a complicated racial, religious and social problem, the solution of which is significant to the whole Orient.

Out in the open veranda beyond American Building Number 2 is an exhibit that tells a mighty story of the great new industrial problem of the Southeast Atlantic sea-board. The textile industry, the center of which was once in New England, has produced the social and moral problems of the mill villages. Here have been the outstanding problems of child labor and the exploitation of family life before the exacting demands of the great factory. How children can get an education in the midst of the drive of the busy looms, is shown in what the textile industry institute of the Methodist Episcopal Church South is doing and plans to do on a great fund in Spartanburg, South Carolina. In this building the lecture room will provide an opportunity to see pictures and hear lectures on these varied and interesting types of American life.



AMERICAN BUILDING No 2 COLUMBUS EXHIBITION

## AFRICA

Africa is our great continent, and in order to give the feeling of atmosphere and wide expanse of country, the exhibit has been planned in a very open way.

A great African Krall occupies the center of the building and in this Krall, which is a great stockade, there is another Krall for animals of the tribe. There are also the homes of the chief and his five wives. Mud houses with straw thatched roofs. All the implements for cooking and preparation of food will be in use there, and the constant demonstration of African life will be presented. Around the walls of the buildings are painted vast panoramas of country scenes. Palm trees in the warm portions and growth from the cooler regions give variety to the scenery.

At the far corner of the building one enters North Africa; a Mohammedan country which varies considerably from the rest of Africa. Here is shown the tent life of the Arab, who, with his family, roams about the country, staying for short periods and living in a tent made from the dark wool of native sheep. The necessities of life are few and of the simplest forms. All of these, however, are the genuine articles.

Farther down, one comes to the land of the Berbers, who live on the mountain tops of North Africa not far from the coast cities of Algeria, Tunis and Tripoli. These people are all nearly white blood and are light skin with dark hair. It was in this country that Christianity started in the very early centuries. Afterwards it was almost entirely stamped out by the greatest of persecution. Ruins of all Carthage will be seen in one of the panoramas, and as one looks at these evidences of early Christianity one feels that we should make the greatest efforts to bring back to this country a religion of what it once had and lost. The Berber home with its equipment and the village court a mosque, where the religion of Mohammedan prevails, is made prominent.

A great chart and exhibit of things from all parts of Africa will be found in the far corner of the building. Shields and spears, beautifully wrought by tribes who have little culture, and grains, food products and readily made cloth with bark blankets demonstrate the versatility and good craftsmanship which are almost inbred in every community, be it civilized or uncivilized, according to our American standards.

## CHINA

Upon entering the China Building there arises before the observer the grey walls of a Chinese city, its gates flanked by beggars and small merchants selling their wares. To the left, one's eye glances backward to a farm-house with its pleasant garden and growing vegetables, with the hills and beautiful valleys stretching out beyond. A gate-way admits one to the city. A tall pagoda with its idol is near the immediate entrance. On either side of the street are shops and homes. At the distant end of the street, which according to Chinese custom is closed off in order to keep the spirits from entering, one sees the fascinating lines, form and colors of a street theatre with elaborate tiled roof and red lacquered screen, where from time to time the native Chinese plays are given, and where also Centenary speakers may tell the story of Chinese life and needs.

The home life which goes on in the China home will be found most interesting. The furniture and furnishings in this house are of the choicest character and genuine in every detail. The reception room has its conventional arrangement of table with a chair on either side, balanced by another table with two other chairs, and its doorway arranged symmetrically; its vases in pairs and cushions, hangings and other equipment complete. The dining-room and the sleeping-room and kitchen will be found of equal interest.

Farther down the street beautiful embroideries may be purchased, as well as silks in plain colors of damask weave, brocades in gold and red, as well as blues and neutral purple. Printed fabrics of cotton, and small wares of brass and pottery can be had. Two great memorial gateways are at the center of the street. Their tiled roofs and decorated posts lend soft glowing color. Just beyond, a restaurant with its Chinese tables and chairs, which have no backs, will furnish refreshment for the hungry, supplying only Chinese food; tea, cakes and a full course dinner cooked and served by Chinese.





The Daoist Temple at the end of the street has its entrance well guarded by two great wooden figures or guardian gods of heroic size. Farther in are idols, and one can from time to time see a demonstration of the Daoist religion, which deals largely with spirit forms attributed to all phases of nature and animal life. These spirit forms are uncouth and leary at one from every corner of the little temple. On the other side of the street is a monastery with its cloister and cells for meditation. A China fountain and garden and the simplicity of monastic life, and at last the glories of China are presented in an art exhibit, which is designed to show the wonders of painting, carved, lacquer, jade and bronze work, for which China has been noted for the last twenty centuries. In this exhibit will be some of China's choicest treasures.

## INDIA

At the entrance to the building one has a scene spreading out before the eye, the elaborate temples and homes of India, the River Ganges where thousands of the populace and pilgrims from all parts of India are bathing in its unclean waters. Funeral pyres are burning at the water's edge, and every Brahman hopes to have his ashes cast into those waters.

Mohammedism is expressed in a splendid mosque and Hinduism by a temple. The two buildings confront one at the entrance, and are as different in architectural type as if from different countries.

Home life is represented in the Zenanna of the high caste Brahman, and in another part of the building, homes of a more humble type will show the average life of the man of India.

A bazaar scene with its cloth shops, beautiful silks delicately woven, dacca muslins, gold embroidered costumes and stuffs, also the shops of the brass merchant, the money changers, the flower girls at their stalls, the ancient potter making his water pots in the same way that the family of Abraham worked thousands of years ago. Sweet meats can be purchased from the candy makers of India. A magician does tricks, and the public letter writer will be there to act as a scribe to both the illiterate and the literate.

Holy men are in the market place torturing their bodies that their souls may be purified, and occasionally one can hear the muezzin prayer call from the minaret of the mosque.

The daily life of India, with its joys and sadness, is represented. Professional mourners follow the bereaved ones in conventional procession. A wedding scene with all its pomp passes through the street and the child-wife is brought into momentary prominence.

The educational system of Indian, from its primary schools through the high school, college and theological school, is fully shown and demonstrated.

India's political and commercial activities are made real through the agency of the missionary, who will explain verbally and by charts.

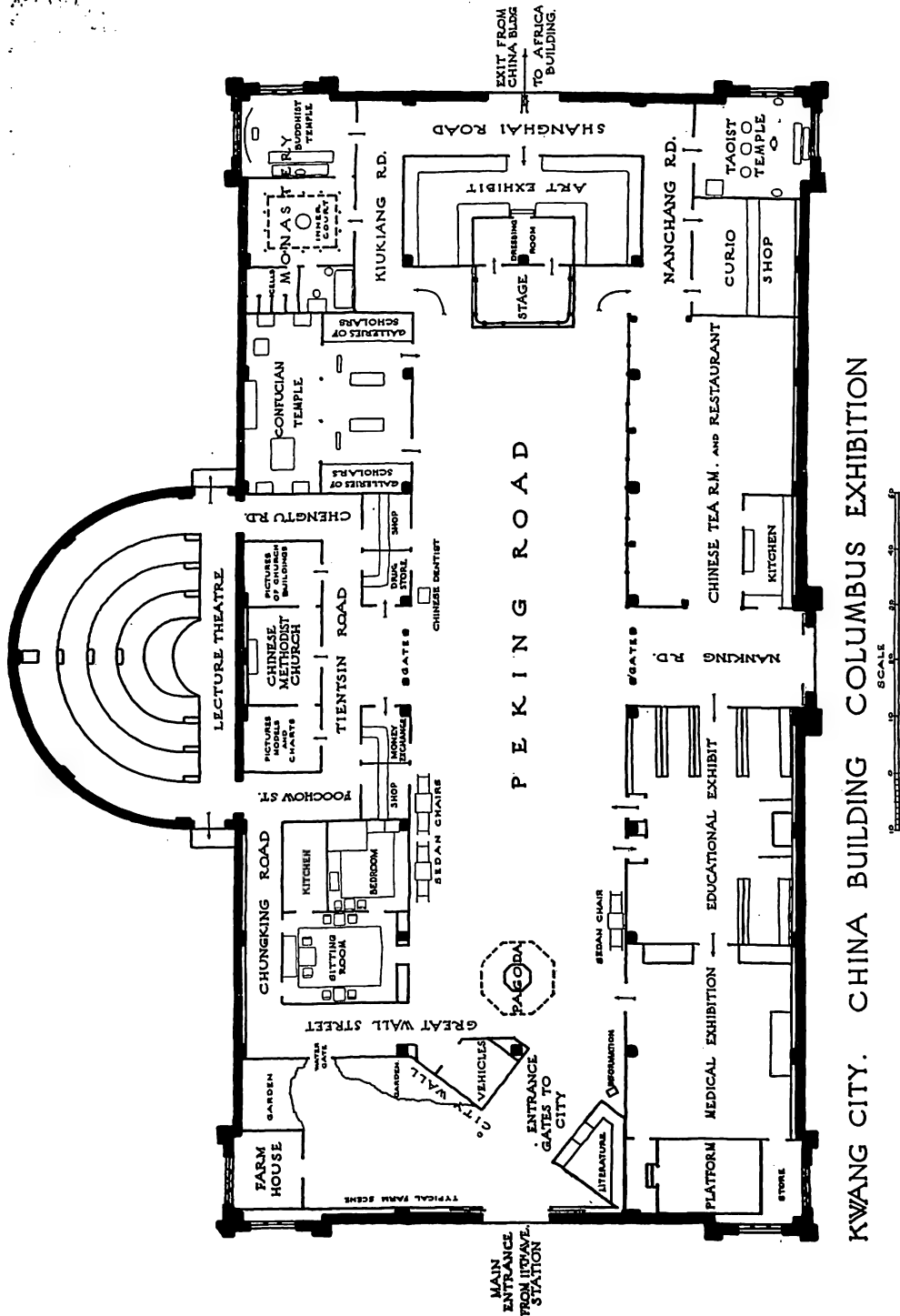
The missionaries' camp and village service with the evangelist and the medical missionary, who administers to the sick, will be there to set forth the life of ninety per cent. of the people of India who live in villages.

A lecture hall, which will be darkened and cool, will give a place for tired visitors to rest, while they watch pictures and pageants which tell life stories of India. A moving picture will be given daily which represents the conversion of Magan Lal, one of our India preachers, from the worship of Krishnan and the idols of Hinduism to Christianity. The film is of thrilling interest and tells the pathetic story of a young man wandering from temple to temple until at last he met with the Christians. No such story as this has ever been presented in the history of the movie.

## KOREA, JAPAN, PHILIPPINES, MALAYSIA

The semi-circular Kameido (tortoise well) bridge over the miniature Shinji no Ike or "Pond of the Word Heart" holds the gaze by its very uniqueness, while garden, trees and purple wisteria call to mind the appellation "The Flowery Kingdom."

"Let us not forget," writes one, "that everything about a Japanese Home from the linen binding of the parlor mats to the shape of the kitchen tongs, has a physical significance in addition to its use." Here the Japanese husband, the house-wife and the children in native costume show the daily home life.



KWANG CITY. CHINA BUILDING COLUMBUS EXHIBITION

The Educational, Social and Industrial exhibits are to be seen showing great progress, especially rapid since our own Perry in '53 awoke Japan from her long nap.

The Kindergarten of Hiroshima where wee tots from far off Japan thrill you with the possibilities of this type of Christian work.

The Evangelistic Hall contains curiso of intense interest and here by means of charts, etc., one sees the religious condition of Japan, the present force of workers, and what the Centenary will enable Methodists to carry out. After mingling with the shopkeepers in the streets, one sips a cup of refreshing beverage at the tea house.

The graceful arch (torii) is the entrance to grounds where priests (kan-nushi) present offerings reciting certain formal addresses partly lauditory and partly in the nature of petitions. Shinto, which is the Chinese word meaning "the way of the gods," is a compound of nature and ancestor-worship. Here these people of the gods wash their hands, worship, and "make simple attempts to divine the will of their gods."

The Christian preacher and the Buddhist priest show in their services the conflicting forces at work in the Mikado's land. The native Japanese explain their customs, superstition and religion; the missionaries tell their experiences ranging from long rides in jinrikishas (one invention at least to be credited to their class) to influencing statesmen to acknowledging Him as "The Lily of the Valley."

To put the Philippines on the Mission Map, to give a more correct idea of the Filipino, to show something of the moral background upon which we must build, and to enlighten as to "What kind of Christians are they?" these are the reasons for Filipino exhibit.

The people you see are a fair representation of the inhabitants of the Islands. Eager, intelligent young men and women who are the products of the schools established by kind hearted Uncle Samuel, and who are the fruits of the Evalgelical Church.

The curios are not to give the idea that most Filipinos carry spears and head axes, but to show that many of them can do fine hand work, needle work and lace work, and make fine hats and baskets.

The village helps to show that in customs and manner of work we are the same, and yet different. But without admitting that your way is always right and ours always wrong. We are slower than you, but we are more patient.

The Malaysia Exhibit seeks to tell the story of that group of tropical islands lying southeast of Asia, their great size, their vast natural wealth, their fifty millions of people, and their religious, social and political future.

The crude Dyak hut, the gruesome skulls, the knives, spears, shields and basketware, and native clothes tell of ten million primitive, pagan races in the jungles of Borneo, Celebes and New Guinea. These are wild peoples, not because of mental deficiency, but because no one has led them into the larger life. They cannot stand before even their semi-civilized neighbors. Unless they are won for the gospel and taught to care for themselves they must shortly disappear.

The Japanese house, the market place and medical exhibit typify the social development of the forty millions semi-civilized folks of the Malay stock. Thirty-six million of them are crowded into the little island of Java. Hardy and intelligent they have yielded to the faith of Islam, which puts its dead hand upon progress. They are, however, feeling the stirrings of new life, and thirty thousand already can testify to the saving power of Christ.

The Korean house will present the family life of the Koreans. In the pavilion, many thousands of which are in the beautiful scenic spots of Korea, there will be exhibitions of native music and writing, both of which are performed by Korean gentlemen in moments of leisure.

On the platform adjacent to the church will be shown the old school life of Unchristian Korea, with its apotheosis the Christian Mission school.

Here will also be shown the old-time Korean doctor, who later became Christianized and a graduate of our medical schools.

A sorceress will appear in her incantations and weird gibberish. She later becomes a Christian, abandons her heathenish practices and preaches to the women of the adjacent villages.



A Korean wedding and a Korean funeral will be staged with all the bizarre medley of colors and sounds.

The drama which will be held in another building will further continue the religious note, for it will show the reformation of a heathen home.

Korean Christianity at its best will be further portrayed by a daily crusade of Koreans out on the ground. With tract and Testament in hand they reach to the people individually even as they have done thousands of times to their own people in their native land.

## **LATIN AMERICA AND EUROPE**

The European section shows a series of small buildings, homes, eating places and other typical things from Russia with its mosque and home life scenes and demonstrate with its historic associations for the fine art lover; and here a scene of the ruins of the Coliseum in Rome, and there a view of the Villa d' Este and the Rialto in Venice, so that the associations are quite familiar as one passes through the crooked way laid out between these countries, passing at last into France and into Switzerland. The main feature of the European Exhibit is a ruined cathedral of noble architectural body. Its vaulted aisles and nave are partly in ruins, showing the devastation of war. The eye travels out beyond the piles of debris to nearby buildings whose walls are broken down; a village stretching out in the distance and beyond this the hills and snow-capped mountains of the Alps. On the other side of the church one sees a similar devastation of French country which was once smiling with well ordered gardens, and present homes now a scene of shell holes and desolation.

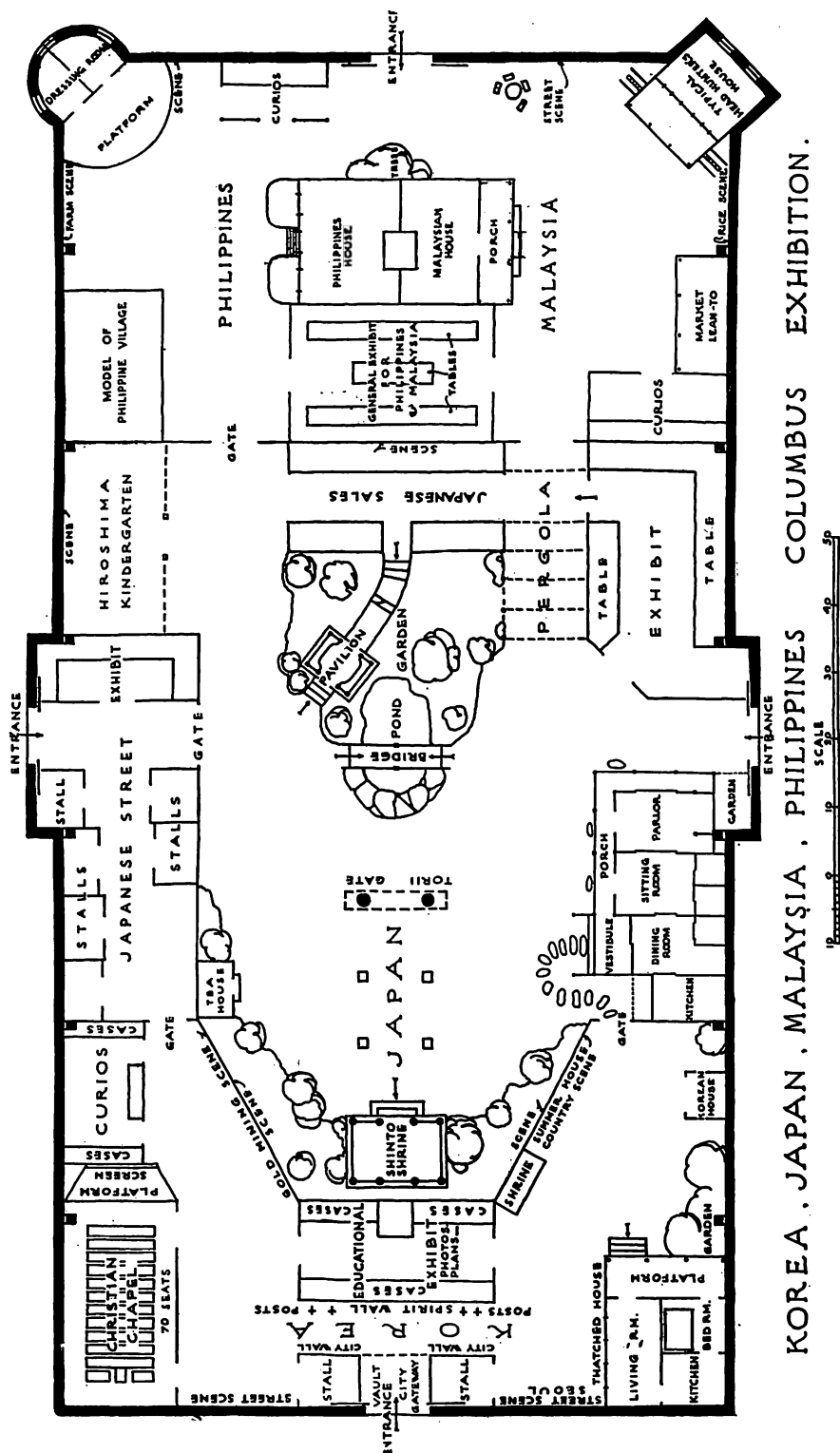
As the weary sightseer sits in this quiet haven and hears from the platform a great program announced for the reconstructive work already in hand, there is a combined appeal to eye and ear which makes the war a great reality and also makes our part which is largely reconstruction a thing which can be accomplished and is already in operation.

In Latin-America the scene centers about a bay city plaza, and the great Cathedral of Lima gives a fitting back ground for plays and demonstrations of South American life. The eye travels out from a broad bay with its shipping interests, and we picture our own country and government coming into closer relation with this newly opened market. Equipment is also given to the wonderful mountainous country of South America, and something of the condition of peonage which exists throughout all Latin America. The peon home with its out-of-door bake oven and squalid furnishings is placed alongside the hacienda, the home of the well-to-do farmer.

The unity of origin of Latin-American modes of life, and the similarity of climatic conditions throughout most of those countries, have led to a rather striking sameness of material settings. Houses, utensils, domestic animals, modes of building, ranching, farming, etc prevail in each of these countries that are much the same as in the other. Instead, therefore, of trying to separate the exhibits rigidly on national lines, a number of ensemble effects have been attempted. There is a typical Spanish-American house, with its two open courts, its fixed disposition of rooms, etc. There is a typical poor man's house—mud walls (or watered, as the case may be) and thatched roof. It might belong on the mesa of Mexico or Peru, in the hot jungles of the Amazon or the pampas of Argentina. These houses are placed in typical settings, common alike to all countries, and both surroundings and houses have about them an indefinable suggestion of Bible lands and times. The Moors got their civilization from the East, by way of North Africa; Spain and Portugal, in their formative days learned much from the Moors; South America was colonized while these influences were still potent. Other similarities have derived from like climatic conditions, products, building materials, etc.

**General Information Regarding the Centenary Celebration May Be Obtained at Headquarters Building at the Exposition Grounds.**





KOREA . JAPAN . MALAYSIA . PHILIPPINES COLUMBUS EXHIBITION .



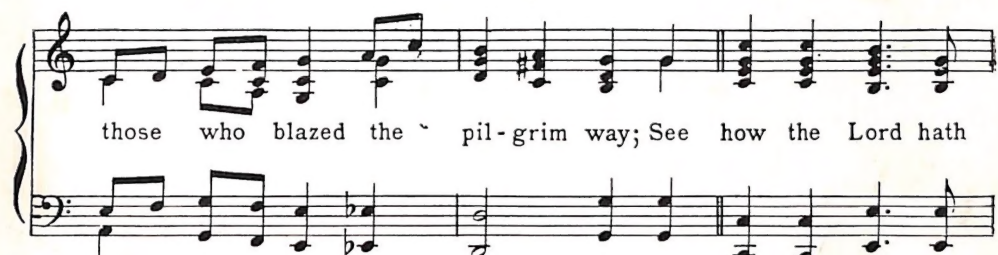
# Centenary Hymn

Words by  
Rev. J. E. CROWTHER

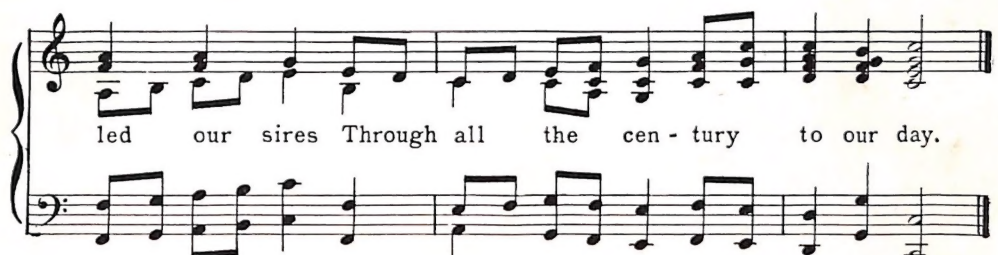
Music by  
WILLIAM J. KRAFT



Lift up your eyes, be - hold the fires Of



those who blazed the pil-grim way; See how the Lord hath



led our sires Through all the cen - tury to our day.

2

Lift up your hands and grace implore,  
That we like them may valiant be;  
Preaching the word from shore to shore,  
Till all mankind in Christ be free.

4

Lift up the Cross, the crimson throne  
Tharson the Lord of life hath died,  
That God for man might sin atone,  
And conquer all our hate and pride.

3

Lift up your voice with glad acclaim  
Tell to the world Messiah's birth,  
Till every land shall sing his fame;  
His scepter rule o'er all the earth.

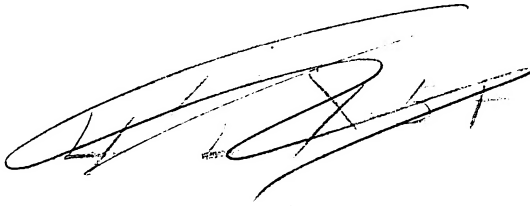
5

Lift up the Christ, the glorious King,  
Whose truth and love shall ever reign;  
Crown Him; let all the nations sing  
His name, whose power shall never wane.

4 1/2

3280-100  
3K


# Notes

A handwritten signature in black ink, featuring a large, sweeping loop on the left and a series of sharp, angular strokes on the right, possibly representing the letters 'W' and 'B'.



# *After the Celebration*

## *Is Over*

HEN YOU return home and your friends ask you to tell them who and what you saw, it will be much easier to do so if you can just take the *Centenary Souvenir* and show them the pictures of the grounds and the Celebration features and some of the beautiful spots in the city of Columbus—especially the photographs of the Bishops and other leaders whose names you will hear mentioned many times during the Celebration, and who will be prominently identified with it.

¶ The Souvenir has a specially designed cover, printed in four colors, and the art work throughout is the result of the best work of artists, photographers, engravers, lithographers and printers.

¶ The authors were carefully selected, and are authorities on the subjects discussed. Before you go home, be sure to buy a copy, and take it with you.

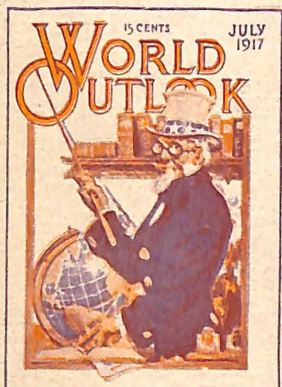
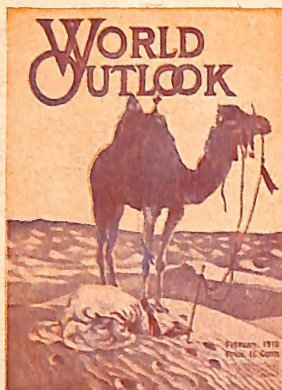
¶ There is no doubt that many of those who will see it will wish that they too had copies. Better buy several of them—be gracious to your friends by making them gifts of this beautiful volume.

¶ The large quantity printed permits us to sell the Souvenir at a very low price. It may be obtained at Headquarters and at the stands throughout the grounds.

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